



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NATIONS OUGHT TO ESTABLISH SUCH A PEACEFUL ARBITER
OF THEIR DISPUTES.

1. It is a generally acknowledged principle, that nations have no moral right to go to war until they have tried to preserve peace by every lawful and honorable means. The strongest advocate for war will not now deny this, whatever might have been the opinion of mankind on the subject in the darker ages. When a nation has received an injury, if it be of such a magnitude that it cannot be submitted to, the first thing to be done is to seek an explanation from the injuring nation; and it will be often found, that the injury was unintentional, that it originated in misapprehension and mistake, or that there is no real ground of offence. Even where the ground of offence is undeniable, and, in the opinion of the world, the injured nation has a *right* to declare war, it is now generally believed, that they are not so likely to obtain redress and reparation by war as by forbearance and negotiation; and that it is their bounden duty, both to themselves and to the world at large, to exhaust every means of negotiation, before they plunge themselves and other nations into the horrors and crimes of war.

2. So in our own case, the United States had much ground of complaint against Great Britain, during Washington's administration. Instead of declaring war, Jay was sent to England, and full and complete satisfaction was obtained for all the injuries received, by the influence of moral power alone, for we had not then a single ship of war on the ocean. At a subsequent period, with twice the population, and twenty times the means of offence, impatient of a protracted negotiation, we resorted to war, and got no reparation of injuries, or satisfaction whatever, except revenge bought at an enormous expense of men and money, and made peace, leaving every cause of complaint in the *statu quo ante bellum*. Had we protracted the negotiation thirty days longer, the war and all its evils, physical and moral, would have been avoided.

3. Sometimes negotiations fail altogether to obtain redress, when an offer of arbitration should follow. What we are seeking is a regular system of arbitration, and the organization of a board of arbitrators, composed of the most able civilians in the world, acting on well-known principles, established and promulgated by a Congress of Nations. If there were such a Court, no civilized nation could refuse to leave a subject of international dispute to its adjudication. Nations have tried war long enough. It has never settled any principle, and generally leaves dissensions worse than it found them. It is, therefore, high time for the Christian world to seek a more rational, cheap, and equitable mode of settling international difficulties.

4. When we consider the horrible calamities which war has caused, the millions of lives it has cost, and the unutterable anguish which it produces, not only on the battlefield and in the military hospital, but in the social circle and the retired closet of the widow and orphan, we have reason to conclude, that the inquisition, the slave trade, slavery, and intemperance, all put together, have not caused half so much grief and anguish to mankind as war. It is the duty, therefore, of every philanthropist, and every statesman, to do what they can to support a measure which will probably prevent many a bloody war, even if the probability were but a faint one.

5. When we consider that war is the hot-bed of every crime, a principal obstacle to the conversion of the heathen, and that it sends millions unprepared suddenly into eternity, surely every Christian ought to do all he can to prevent the evil in every way possible. Not only by declaiming against war, and showing its sin and folly, but by assisting

to bring forward a plan which is calculated to lessen the horrors and frequency of war. Should all the endeavors of every philanthropist, statesman and Christian in the world be successful in preventing only one war, it would be a rich reward for their labors. If only once in a century, two nations should be persuaded to leave their disputes to a Court of Nations, and thereby one war be avoided, all the expense of maintaining such a court would be repaid with interest.

BOVEE'S CHRIST AND THE GALLOWES.

Kennebunkport, Aug, 19, 1869.

REV. DR. BECKWITH,—

DEAR SIR:—I have just received from Hon. Martin H. Bovee, a gentleman well known for his active participation and labors in the great reform movements of the day, a work entitled, *CHRIST AND THE GALLOWES; or, Reasons for the Abolition of Capital Punishment*. I should be glad to write a notice at some length of this valuable work, if my health and strength would allow; but as this is not possible, I wish to express (and in the Advocate of Peace, if you think it proper,) my favorable appreciation of the work, as containing many sound sentiments—not only on Capital Punishment, but such as have a bearing more or less directly on the subject of peace and war. The work contains much valuable historical information, with opinions and letters on these important subjects from many persons in high positions.

I am sorry to see from the last Advocate that your health has suffered; though it is not surprising to those who have known the greatness of your labors, and the mental anxiety which has constantly attended them. There is this consolation, however, that the cause of peace is more generally understood, and has more enlightened and earnest advocates than at any former period. And this favorable tendency is on the increase; so much so that the laborers in this good cause, and yourself in particular, may well feel, that eventual success is sure, and that your heavy labors have not been in vain.

Very respectfully and sincerely yours,

THOMAS C. UPHAM.

We have not seen Mr. Bovee's work, but cheerfully give place to its commendation by one so eminently qualified to sit in judgment on its merits.—ED.

CRUELTY TO ANIMALS.—We are glad to see the efforts now making to prevent such cruelty; but there are throughout Christendom more men constantly trained to be killers of men, than to follow the occupation of killing animals. It is true that at present we ourselves are only engaged in killing a few Indians; but with the experience of the last few years before us, and the sight of the crippled ones who crawl through our streets, no father or mother can say, but their sons will be demanded for some future sacrifice. Would it not then be well for this inventive age to devise a system of man-killing more in accordance with the methods, whether Jewish or Christian, which an enlightened public, affirm should prevail in the slaughter of dumb animals? If there were on earth a people so barbarous as to kill animals for food by putting out their eyes, cutting off part of their members, or crushing their legs, and leaving them in torture unutterable for many years, we might protest against that people as unworthy to live on God's beautiful earth. Yet this is the method by which we kill men. The age which will not tolerate cruelty to animals, will not long tolerate the barbarous methods by which men are to-day put to death in *civilized warfare*.